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SOCIAL PROGRESS

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Eugene S. Tanner

A Plea for Neutrality
G. Barrett Rich, III

The World Calendar
P. W. Wilson

DECEMBER

1937

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SOCIAL PROGRESS

The Contents for

December, 1937

Page

Metamorphosis 1
Let's Make Christmas Christian, *Eugene S. Tanner* 2
A Plea for Neutrality, *G. Barrett Rich, III* 5
Unfinished Business, *Katherine Gardner* 8
Re-thinking Freedom, *Rex Stowers Clements* 11
The Church Faces a Crisis of Opportunity, *John McDowell* 13
Give Back the Hoe, *Bernard Lea Rice* 16
Where Cross the Crowded Ways of Life 20
The World Calendar, *P. W. Wilson* 24
Peace Books of the Year, *Miriam Levering* 27
Book Review 29
Current Films 30
Reference Materials 31

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SOCIAL PROGRESS

Metamorphosis

WITH this issue, Social Progress changes its form, its name, and to some extent, its purpose and content. Social Progress has been the publication of the Department of Social Education and Action of the Board of Christian Education, through which the Department has sought to emphasize the relevancy of the Gospel of Jesus Christ to the moral, social, economic, national and international issues of our time. Some of our readers have graciously said that in part at least we have accomplished this purpose, and they will share our regret at the exigencies that have required a change in Social Progress.

The Board of Christian Education on January 1, 1938, will begin the publication of a new type of religious journal for the entire membership of the church, to be called Pageant, as it presents in illustrated form the matchless panorama of Christianity confronting at all points the challenge of the world. Pageant will thus tell in new forms the story we have tried to present in Social Progress, but it will also be a more inclusive representation of the total Christian experience, as becomes a journal of and for the entire church. Events of great significance to the Christian religion are happening throughout the world. The Christian religion is finding new expressions in individual life and in the experiences of Christian groups. By picture and by text, Pageant will present the whole Gospel that continues to turn the world upside down.

The editor of Social Progress becomes the editor of Pageant. All unexpired subscriptions to Social Progress will be completed by Pageant. The readers of Social Progress are urged to be readers of Pageant, for without their charitable attitude and friendly support, the editor would not willingly undertake the new venture. This is not to be farewell, but change. Social Progress, one indisputable aspect of Christian experience, becomes part—we guarantee a significant part—of Pageant, the story of the total Christian faith and life. "Come and see."

Let's Make Christmas Christian

By Eugene S. Tanner*

MOST festivals are a strange mixture of business and fossilized rites together with a minimum of vital religion. So it is with the celebration of Christ's birth. There are few people in America who do not observe it. Yet the vast majority of these participants have no interest in the traditional, much less the vital, religious implications of Christmas.

In its infancy Christianity was sometimes in active conflict with business. One factor leading to the crucifixion of Jesus was his attack on the vested interests of the priestly Sadducees. Paul brought down on his head the anger of the craftsmen of Ephesus because he dared interfere with the source of their prosperity. Pliny the Younger wrote an exceedingly interesting and important letter to Trajan concerning the Christians of Bithynia. According to Pliny the rapid spread of the new religion had caused the temples to become so completely deserted that the trade in fodder for the sacrificial victims had been almost destroyed. But Christianity early made its peace with business. With minor exceptions that peace has endured down to the present time.

Christmas makes no small contribution to the prosperity of American business. Three hundred fifty million dollars were accumulated and released in 1936 by the Christmas clubs of our American banks. There are few lines of business which are not stimulated directly or indirectly by the holiday trade.

What about all this Christmas business? The economic difficulties through which we have been passing make us thankful for anything, even a religious festival, that keeps the wheels of industry turning. The tragedy is that many of us pass through the holiday season so hard pressed with business affairs that we scarcely give a thought to the fact that a Christian festival is being celebrated.

But *is* Christmas a Christian festival? It is an interesting and worth-while task to trace the origin and development of Christmas and the various customs connected with it. A useful guide

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for such a study is the scholarly article in the Catholic Encyclopedia on the subject. The beginner in this study is first of all surprised to find that Christmas was not celebrated by the early Church. The early Church fathers counted as heretics those who celebrated the birth of Christ at any season of the year. Definite evidence that December 25 was looked upon as the date of the birth of Christ does not appear until the year 354 A.D. At this time other sections of the Church were maintaining that either March 25 or January 6 was the date of the nativity. It was not until the fifth century that there was general agreement in the Church in celebrating December 25.

We do not know and never will know at what season of the year Christ was born. Why did the Church choose December 25? Scholars disagree as to detail on this question. They are generally agreed, though, that the selection of this date is closely connected with the fact that Roman paganism celebrated on December 25 the winter solstice according to the old reckoning, the birth of the Invincible Sun or Mithra. As the Catholic Encyclopedia points out, it was always to the advantage of the church to displace a pagan festival by placing a Christian one in its stead.

There was an inevitable consequence of this practice. The masses were bound to transfer the old pagan customs to the new festival. The giving of Christmas presents is a carrying over of a common custom connected with the celebration of the Roman New Year. The custom of lighting candles and the burning of the Yule log are both remnants of Roman paganism.

Some of the Christmas customs have roots other than Roman. Santa Claus is a strange mixture of Saint Nicholas and Woden, the Teutonic god. The Christmas tree is a remnant of Teutonic animism, The mistletoe is a contribution of Celtic religion.

What is to be the Christian attitude toward all these customs? Should we follow the Puritans and reject the festival as essentially pagan? Not at all. One of Christianity's greatest assets has been its ability to adjust itself to the various cultures with which it has come in contact. The danger again is that we will become so entangled in the pageantry of the season that we utterly ignore its implications for vital religion.

Is Christmas a Christian festival? In spite of the many encrustations we may answer that it is. We should have enough

poetic imagination to see the propriety of celebrating the birth of Christ. Only the literalist would maintain that we are hindered by our lack of knowledge as to its exact date. After all the trappings have been cleared away we come to the real meaning of Christmas. We are celebrating the birth of the Christ child. However, a real danger still lurks disastrously near. When we hear the story of Christ's birth read from the second chapter of Luke most of us are deeply thrilled. It is like hearing a fine symphony, or seeing a beautiful opera, or contemplating a great work of art. We give ourselves over to a sentimental good will toward all men. We allow our idealisms to run to abstractions. We fall into the mood of the Russian woman who could weep bitterly over the death of the idealized hero of the opera while at that very moment her chauffeur outside was suffering terribly from the cold.

This sentimental devotion to the abstract is more than likely to make us callous to the concrete facts of life. The beauty of the Christmas service itself is all too likely to blind us to the real world in which we are living: a world that blights the lives of the little children Jesus loved with overwork, undernourishment, and poor educational facilities; a world which offers our young men the alternative of a concentration camp or loyal assent to the proposition: "We were born to die"; a world in which pride of race and skin still leads to vast projects of cruel discrimination and murder; a world in which the abundant life is denied to all but the few; in short, a world that scorns the way of life proclaimed by Christ.

A serious issue faces each one of us at every Christmas season. Shall I be a false prophet or a true prophet? How easy it is to preach "peace, peace," to place one's benediction on things as they are. How much more difficult it is "to declare unto Jacob his transgression, and to Israel his sin." Such was and is the task of the true prophet. The man of Nazareth appeared in a strife-torn world with the radical demand that love alone should motivate every act of man. How gloriously Christian Christmas might be if we could only free ourselves sufficiently from the business, festivity, and pageantry of the season to perform our prophetic duty of testing and evaluating our own selves and our society by this ideal.

A Plea for Neutrality

By G. Barrett Rich, III*

CHARLES A. LINDBERGH has said on several occasions that the next war means the end of European civilization. Parts of Spain have already reverted to barbarism. Modern warfare spares neither women nor children. Hospitals, churches, museums and schools are indiscriminately destroyed. If and when this horrible war breaks out in unimaginable fury, I hold that America must remain neutral and isolate itself, cost what it may, from the belligerent nations.

In times of peace, the United States should cooperate fully with the rest of the world to prevent war. We should take the lead. We should join, revise from within, and strengthen both the League of Nations and the Permanent Court of International Justice, for there is no possibility of permanent peace without some form of international organization and collective security. International anarchy as the world enjoys now makes war inevitable. America should take her full responsibility as a great power to prevent war. But when the generally expected war among the great powers of the world breaks out, America then should remain neutral. The world should be told now that this will be our policy.

Reasons for American Neutrality

1. From a Christian point of view, war stands for nothing which Jesus taught. It represents everything that the Master opposed. War has been rightly called Anti-Christ. It gains nothing even for victor nations, and gives all nations poverty, sorrow and death. Its aims are never realized. Its professed purposes are necessarily defeated by the weapons it employs. If the Church of Christ in America or elsewhere blesses another war, then its blessing and its curse will have no meaning for the world.

2. America should remain neutral in order that it may preserve at least a remnant of civilization on the earth. When Maud Royden spoke in more than a score of cities in the United States

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last winter, she said over and over again, "Europe is preparing to destroy herself by war. America should keep out. It will not be your affair, and you have the responsibility of preserving the light of civilization."

Arguments Against Neutrality Answered

Many voices are raised to persuade us that we must enter the next war. Some of these reasons may be answered thus:

1. It is said that we must protect American investments abroad. The American Chamber of Commerce at Shanghai has urged the President to take steps to prevent the destruction of their property. But the American people know that not even a great United States army in China could prevent bombs falling on American-owned property. If a business man invests in foreign lands, he takes the chance that some day war may break out. He makes a high rate of profit on his investment in peace times; war is the risk he runs. The government has no duty to protect him against that risk.

2. It is said that it is immoral for America to remain neutral in the next war. There will be an aggressor nation, and we must punish the aggressor. But the United States cannot be the policeman for the world. That would have meant a war with Japan in 1931 over Manchukuo, a war with Italy in 1935 over Ethiopia. If lawless nations are to be restrained, it must be through some form of collective security which does not now exist in the world.

3. It is said that American neutrality will in effect mean favoring one side against the other. Neutrality, it is said, would favor Japan over China, would favor Great Britain, France and Russia against Germany and Italy. We must admit the fact. The nations having least need to trade with us would gain by our neutrality. But that is part of the cost of a neutral policy, and America did not create the conditions that make some nations more dependent on American trade than others.

4. It is said that neutrality will cost us money. It will,—millions of dollars in war profits. But what Christian is there who would sell American youth for dollars and what intelligent man believes that war makes any profits except for munition makers and their kind? Our children's children will still be paying for the last war. As President Roosevelt said, "If it is a question of peace or profits, we shall choose peace."

Can America Stay Neutral?

The United States remained out of the last war almost three years, and no economist believes that Germany and Italy can fight a major war that long. It will not be easy to stay out of the next war, but a burnt child dreads the fire, and Americans are more peace-minded today than they were in 1914.

There are three necessary steps that Americans must take if we are to remain neutral. 1. Personal pacifism. If all Christians as individuals and their churches as organized groups would declare that they will refuse to fight a foreign war, that stand would help mightily to keep our country neutral. There is no danger of our nation being invaded. The pacifist's declaration can be limited to "no foreign war" for all practical purposes.

2. The Neutrality bill should be made mandatory, so that the President cannot by any legal fiction prevent the application of the policy declared by the Congress. Whether war has been declared or not, war is being fought in China today. A late application of neutrality endangers neutrality. The neutrality law should be invoked as soon as hostilities break out.

3. Protection against propaganda. We must prepare our minds and hearts to resist all incitements to enter war, for allegedly noble purposes. We must prepare by having a nobler purpose for America. The next war will shake the foundations of the world. America can stay out, to keep the torch of civilization burning, to help bring light and comfort to a desolated world. This is America's mission. May God help us to be loyal to it.

CHRISTIANS URGE PEACE!

Christians may differ as to the most effective means but they are united in their desire to create lasting peace. The most powerful weapon against war is a well informed, thoroughly convinced and well organized public opinion.

The following materials will help Church groups to enlist in this service: LET US BUILD PEACE. A worship service for church use. Single copy, 2 cents; in quantity, 1 cent each. PEACE—IN THESE TIMES. A guide to group discussion and action. 25 cents. PEACEFUL CHANGE. A Headline Book—for reading and discussion. 10 cents.

Unfinished Business

By Katherine Gardner*

SECOND only to farm legislation on the calendar of the current special session of Congress is the Wagner-Van Nuys anti-lynching bill, a law in which church people have a vital concern.

Mob murder, carrying with it in many instances the slow torture of the victim, is one of the most debasing crimes in existence. While the actual number of people who have suffered this horrible death is comparatively small, the number of men, women and little children who have participated in and witnessed the barbaric orgies runs into the tens of thousands. When such numbers of people take part in lynchings the churches cannot fail to be actively interested in any measure which seeks to curb the evil.

To those who are not fully familiar with the Wagner-Van Nuys bill the following summary of its main features will be helpful. In the first place it puts responsibility for the safety of a prisoner squarely on the peace officers who have him in charge. Wilful failure of these officers to protect him from a mob or to make all diligent effiorts to arrest members of a lynching mob are punishable by fine, imprisonment or both. That such a provision is necessary is due to the fact that in a large proportion of lynchings officers of the law have either connived or have themselves participated in the crime. Dr. Arthur Raper of the University of North Carolina, who has made exhaustive studies of this evil, said recently in a lecture at Hampton Institute: "Lynchers go unpunished because punishment of their crime depends upon the same peace officers and court officials whose impotence they demonstrated when they lynched. The officers of the law have already shown their unwillingness or inability to administer justice." The bill specifically states that peace officers will not be punished if they have done all in their power to protect the victim and to apprehend members of the mob.

In the second place, the bill authorizes the Attorney General of

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* Secretary Church Women's Committee, Department of Race Relations, The Federal Council of the Churches of Christ in America.

the United States to cause an investigation to be made, on the affidavit of a citizen that a responsible peace officer has wilfully failed in his duty to protect a prisoner or to apprehend the lynchers. This is a very important provision. It is well known that the majority of lynching victims are Negroes who belong to the weakest element in the population. As has already been said, the mob all too often controls the court and lynchers know ahead of time that any local jury investigation, or coroner's verdict will almost inevitably read: "Done to death at the hands of an unidentified mob." Under this provision any citizen, convinced that justice has not been done, can appeal to the federal authorities. The trial will then be held in the Federal District court.

These two main sections of the bill are strengthened by a third which provides that counties wherein lynchings occur shall be liable to a penalty of $2,000 to $10,000 through actions to be brought in the Federal Courts. This provision may be one of the most effective deterrents of lynching, for it hits the pocketbook nerve. Men who have formerly boasted of their participation in lynchings may not find themselves popular when the taxpayers have to pay damages. A few states have such provision in laws already on the statute books and it is reported that a county once fined has not had another lynching. Here again the Wagner-Van Nuys bill provides that a county will not be fined if it is shown that its peace officers did everything possible and still could not prevent a lynching.

The question may be raised as to why a federal law is necessary if state laws can be effective. The answer is that the states having the largest number of lynchings will not enact such laws. A few years ago the governor of a state himself endorsed a lynching and offered executive clemency in case any of the perpetrators were convicted. That is an extreme case of course. The majority of state governors heartily deplore lynchings but are helpless to force convictions. Records show that in a thirty-year period, out of 1,880 lynchings, there were only twelve cases in which convictions of lynchers were secured. States as a whole have shown their absolute inability to cope with mob violence.

The sentiment in favor of a federal anti-lynching law is widespread. Last January the American Institute of Public Opinion took a nation-wide poll on the question "Should Congress enact a

law which would make lynching a federal crime?" The answers showed that the nation as a whole was 70% favorable, sections varying from 75% in New England to 65% in the South. A growing number of influential Southern newspapers have expressed their favor of the bill. The Richmond, Va., "Times-Dispatch" in a two column editorial last winter urged the enactment of a federal anti-lynching law on the ground that it saw "no hope of ever wiping out lynching, the greatest crime against Southern civilization, except through Federal action."

The churches have become increasingly conscious of the necessity for a federal law. In 1922 when the first anti-lynching bill was before Congress Dr. Robert E. Speer as president of the Federal Council of Churches urged its passage. When the second bill was introduced in 1934 the Federal Council's Department of Race Relations brought the issue to the churches. The quick response which came at that time and which has continued ever since is adequate proof that the churches are glad to express their convictions against this evil. About two-thirds of all organizations which have officially endorsed the Wagner-Van Nuys bill are church and religious groups—Protestant, Catholic and Jewish.

The fact that the Wagner-Van Nuys bill is slated for discussion and a vote and that a majority of Senators are known to be in favor of its passage does not mean that it will have smooth sailing in the Senate. It will be strenuously opposed by a minority of Senators, some of whom are against it for sectional reasons and a few others who claim that such legislation is unconstitutional. All the more important then will be the efforts of its friends to convince their representatives in the Senate that they are wholeheartedly in favor of this legislation and expect them to stand back of it until it is a law of the land. This means that letters or telegrams should be sent at once to President Roosevelt, individual Senators and Majority Leader Alben W. Barkeley. In case of a filibuster a flood of telegrams should be sent. Passage of this bill rests on the determination of the American public!

There never was a time when an anti-lynching bill was so near a successful conclusion. A devoted worker for better racial understanding once said, "I work against lynching to save black men's bodies and white men's souls." Every Christian can now share in that effort. Let's pass the anti-lynching bill!

"Re-thinking Freedom"

By Rex Stowers Clements*

WE HAVE grown accustomed to assuming that man requires freedom in an ever-increasing degree. We take it for granted that freedom of conscience, of speech, and of action within certain limits, is the inalienable right of every person. But it is a mistake to suppose that every person, merely by the fact of his sharing in our common humanity, is entitled to as much freedom as the most disciplined man can use. Freedom is not the free inheritance of every person; it is rather a spiritual achievement. Freedom must be earned; and it belongs only to the man who has demonstrated his ability to use it, and thus his right to possess it.

It is easy to forget how limited man's freedom really is. Ruskin has somewhere pointed out that no human being, however great or powerful, was ever as free as a fish. Man's physical life is held within limits that are extremely restricted; add only a trace of carbon monoxide to the atmosphere, and the body ceases to function; let the bodily temperature vary by only a few degrees, and life ends. Professor Furnas has said, "Only one two-thousandth of an ounce of thyroxin stands between Einstein and imbecility." So delicately balanced is man's physical life.

But our concern is not primarily with physical freedom, but with freedom in the moral realm. What really do we mean by freedom? Certainly it is not being allowed to do whatever our individual caprice may dictate. The individual, as mere individual, is irresponsible and may be predatory. To follow the dictates of a selfish individualism is the expression of license, and not of freedom. Political freedom, for example, belongs only to men who are capable of self-government.

Russia in 1917 revolted against the restrictions upon liberty which prevailed under the Czarist regime; and no person can be astonished that such a revolution came. The object was to secure larger political, economic, and social freedom for all the people. But there is little freedom in Soviet Russia today. There seems

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always to be, in the effort to attain freedom, this inevitable peril to freedom itself. A friend recently returned from Germany expresses the conviction that the only alternative to the totalitarian state is a return to Calvinism.

Bertrand Russell tells us that freedom means following the dictates of instinct; whatever is natural, is right. "Obey your instincts; do what seems natural to you; express yourself." This sort of thing has been, too often and too obviously, an excuse for the free expression of the sex instincts; but if the principle can be applied to one instinct, it should be applied to the others as well. And if this be done, it means a return to the morals and ethics of the barn-yard. Freedom in the truly human, personal sense, is not gained this way. Man has risen above the jungle level because he has learned to control and direct his instincts. The story of civilization, along the brief way it has come, is the story of constant dictation by reason to instinct.

Jesus imposed no subscription to any creed; he set up no formal church organization; his test of discipleship was, "Lovest thou me?" But this does not entitle us to suppose that creeds are altogether unnecessary; the religion of Jesus is not a mere milk-and-water wash of amiability. Without a creed, religion has no theology; without theology, it has no thought; without thought, it will degenerate into vapid sentimentality and superstition. Let us insist upon man's right to think for himself; let us insist also upon the duty of man to think for himself.

It seems clear that what man needs is not greater freedom, but deeper knowledge of how to use the freedom which is now his. Freedom in itself is not enough; we must go beyond it, to loyalty. We must strive to apprehend the will of God, and then yield ourselves to that will, in the service of which our freedom is made perfect. It is not for the individual to stand up and demand release from all restraints; but it is for him to see himself as a part of the great corporate Church, which is the body of Christ. Calvinism arose in crisis, and was the only valid answer to the theological demands of that crisis. Again we face a time of crisis, which future historians may consider as significant as the Reformation was. It may be that a re-appraisal of Calvinism would furnish us with certainties and values in the realm of truth and religion which we have too long been doing without.

The Church Faces a Crisis of Opportunity

By John McDowell*

NO ARGUMENT is needed to prove that the present hour is big with opportunity for the Christian Church. This is conceded by all who are alive to the significance of the present world-wide crisis. Whatever this world conflict may mean to other institutions, there can be no doubt that it means unparalleled opportunity for the Church of Christ. Let it be said at once that the Church is not facing a crisis to be awaited with fear and trembling but rather a crisis of present opportunity which should be met with faith and vigor. Will the Church meet the opportunity?

To do so the Church must concern herself today no less with the individual than she has in the past. She must concern herself with society more. There can be no doubt that the community is feeling after God in these days, and if the Church does not lead it will inevitably be ignored and abandoned. God is moving upon the world through many agencies, and the church that insists on ignoring or discounting the organized community life is surely striking itself off from God and the people. From the Christian point of view we are all members "one of another," vitally one in a common living organism, not grains in a heap or even cogs in a machine.

It is now evident that our Christianity must pass through individual experience to social vision, social justice and social service, and be made real and effective in politics, industry, education, national and international life if we are to have a Christian nation and a Christian world. The Church must lead the way in making trial of the Spirit of Christ, not only in private life but also in the social order and world policies. It is becoming more and more clear every day that apart from Christ there is no hope at all that the dreams of a better social order will be realized. The question which arises at every turn today in our

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studies of actual life is, what shall be done to invest human activity with spiritual power and moral purpose? Men are asking today with greater earnestness than ever before, what part shall the Christian Church have in the creation and direction of our future civilization? This question cannot be ignored, and it must not be evaded; it must be faced fearlessly and answered frankly.

It is evident that religion must take its primary share immediately in what is perhaps the largest spiritual and intellectual adaptation ever demanded of mankind. It is, indeed, imperative that the Church should no longer evade the challenge of a world in which, with the capacity to overcome enslaving poverty and toil now actually at hand, the basic spiritual problems of life can emerge, not for a leisured few, but for the whole of every community in the world. If the Church is to meet the challenge of our day, it must lead the rescue party upon every plane of human need. Nothing short of this will satisfy the challenge of this hour. If the Church is to grasp the deepest meaning of the Gospel of Christ, she must interpret that gospel intelligently to the modern mind and apply it effectively to the human needs of modern society. If the Church has no live and bold thought on the dominant social questions of our day, its teaching authority on all other questions will be discounted. When the world is in travail with a higher ideal of justice, the Church dare not ignore it if it would retain its moral and spiritual leadership.

The present social crisis offers a great opportunity for the infusion of new life and power into the religious life and thought of the Church. When the broader social outlook widens the purpose of a Christian man, he lifts his eyes and sees that there are others working for humanity. Common work for social welfare is the best common ground for the various religious bodies and the best training school for practical Christian unity. The strongest movements for Christian union in our country have been largely promoted by the realization of social needs and led by men and women who have been attracted by the Kingdom of God as something greater than any denomination and as the common object of all. Thus the divisions which were caused in the past by differences in dogma and church polity may perhaps be healed by unity of interest in social needs and social salvation.

The Christian Church must insist on a more worthy realization and expression of the Christian ideal. It is now evident that the only form of Christianity worth having is "applied Christianity." The Church must insist that being converted means being brought into harmony with the mind of Christ—coming to share His values, His reverence for personality, His belief about the way to overcome evil, and His tenderness for all who are oppressed. It is the primary duty of the Church to inspire men and women to Christlike conduct in all personal, social and economic relationships. Without this, the most perfect system of economic or political organization will fail. There must be a spiritual and moral preparation for a new social order. It is not the duty of the Church to form economic programs or to manage practical politics, but it is the duty of the Church to inspire honest and unselfish men to seek solutions of society's problems which will accord with the Spirit and ideals of Christ. The Christian Church should insist that intelligence and enthusiasm and not fanaticism shall guide the search for a better social order. The Church must maintain that the Gospel of Christ is big enough to hold all ethics in its grasp, personal or individual as well as social. In its full, wholesome and appropriate interpretation and application the Gospel of Christ stands for both a complete personal character and a complete social righteousness.

The idea of social salvation is dominant today. Whatever else the Christian Church may be, it must be the oracle and organ of the social and democratic spirit if it is to meet the demands of the times. While the Church should not adopt any of the socialistic or communistic programs, it must be the exponent and representative of the social impulse for human betterment. We have come to believe today that all life can be filled with the divine purpose, that God saves not only the soul but the whole of human life; that anything which serves to make men healthy, intelligent, happy and good is a service to the Father of God; that the Kingdom of God is not bounded by the Church but includes all human relations—thus all professions would be hallowed and receive dignity. A man making a shoe, or arguing a law case, or planting potatoes, or teaching school would feel that this was itself a contribution to the welfare of mankind, and indeed his

(Continued on page 19)

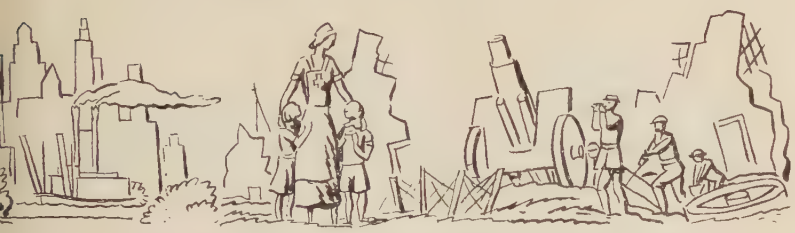
Give Back the Hoe

(Written Upon Re-reading "The Man With the Hoe," by Edwin Markham, in the Glimmering Light of a New Dawn)

God created man in his own image, in the image of God created he him. Genesis 1: 27

Heir of all the centuries he grips
Anew his hoe and cleaves the sullen ground.
The mastery of ages in his face,
And in his breast the heart-beat of the world.
Who gave him this new respite from despair?
Who stirred his soul to courage and new hope,
This heart of flame late kindred of the ox?
Who set again for conquest his great jaw?
Whose was the hand that smoothed the furrowed brow?
Who lit again the light within his brain?

This is the man the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity!
This is the Dream He dreamed who shaped the suns
And pillared the blue firmament with light!
Robbed of this light, all Hell's dark, brooding gulf
Could hold no shape more pitiful than this—
God-made for high adventure, trained in mind
And hand to ply his art, he must forego
The keen delight of work, of winning his
Own bread with beaded brow; he must beat back



The solemn urge, the stern demand, to know
A woman's love; with thrust and parry dare
The surging storms of life, to smooth a path
For infant feet; with eager hands to build,
Amid the wreckage of the world, a home.
Could any fate more damning be conceived,
More tongued with censure for the world's blind greed,
More filled with signs and portents of the soul,
More fraught with menace to the universe?

Come, bridge the gulf that hides the seraphim!
Without the joy of labor, what to him
Were Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this Man's eyes the waiting ages look!
What tragedy that now at last the Man,
Who through the world's long, dismal night has fought
His way to freedom and to power, should find
Himself, a sudden robbed of both! His hands
Have shaped from lifeless clay the deft machine—
This strange, obedient slave, that feels and speaks
And sees and hears and shouts across the world,
That moves with speed of lightning flash, ascends
Above the air and measures stars and suns
And wrings dark secrets from the universe;
And now he finds those hands unoccupied,
And takes his dole from other hands;
The sinews of his brain fall atrophied

In soft and useless pampering of the flesh!
Through that dread shape humanity, betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers of all lands,
O churchmen, blind in rapt complacency,
Give back His perfect handiwork to God.
Restore this Life distorted and soul-quenched—
Your privilege to stir again his blood,
To touch his soul with sense of mastery;
Rebuild in him the music and the dream:
Make right at last this latest infamy,
Perfidious wrong, this esoteric woe.

O masters, lords and rulers of all lands,
O churchmen, blind in rapt complacency,
Here is your chance to link your hand with God's,
To build a gleaming future for this Man;
To answer his fierce question in this hour,
Ere whirlwinds of rebellion shake the world!
How shall it be with tyrants fat with gain
Who bask in glittering palaces of gold,
With those who filched from him this precious boon,
When his Despair shall make reply to God—
This rightful heir of waiting centuries?

—*Bernard Lea Rice* *

* Director, Westminster Foundation, Boston, Mass.

The Church Faces a Crisis of Opportunity

(Continued from page 15)

main contribution to it. Scatter through all classes and professions a large number of men and women whose eyes have a vision of the true human society and who have faith in it and courage to stand against anything that contradicts it, and public opinion will have a new swiftness and tenacity in judging right and wrong.

The Church must learn that the call of Jesus today is not only into the Temple but into the street, the factory, the mine and the field; not only into a part of life but into the whole of it. We are not satisfied with fashioning individual Christians; we demand that these same Christians should fashion new conditions of life and create new values. The Gospel of Christ is for all men in all the relations of life. If Christ is to be Master anywhere, he must be Master everywhere.

If the Church is to fulfill her divine mission, she must have a determining influence in our social, political, and economic order. She must take a vital place of leadership in the remaking and reordering of our modern world if the Kingdom of God is to come. This is no time for the Church to lament or apologize but to look open-eyed and with discrimination as she stands in the epochal age facing the days to come with hope and courage.

The Christian Church can no longer remain a tame spectator of social evils and economic wrongs, nor accept with complacency anti-Christian theories and practices in politics, in industry, in national and international life. If we are to keep Christ and His law of love as a vital reality, we are under compulsion to find a way to practice His teaching in His present world. In this hour the Church should leave no room for doubt about its stand on all matters of social justice. Let others voice special interests, if they will. The Church of Christ must voice the mind of Christ frankly and fully on all matters pertaining to social and industrial relations. It must proclaim a Gospel that is as deep as human life and as wide as human need, a Gospel with an individual message and a social mission, a Gospel that will furnish the dynamic for every right reform and every notable effort toward the ideal society—the Kingdom of God.

Where Cross th

Merry Christmas?

These lines are written too far in advance of Christmas to know whether the Savior's birth will be celebrated amid peace or war, whether its observance will be a thanksgiving or a mockery. Hoping against hope, the American people follow the convening of the Brussels Conference with prayers for peace. That conference—the supreme effort of President Roosevelt and Secretary Hull for peace—deserved a more enthusiastic support from all peace lovers than it received. Admittedly a most difficult assignment, the task was made almost impossible by the refusal of Japan to attend. Yet the attempted justification by Japan of its invasion of China challenges the signatories of the Nine Power treaty to reassert the principles of international law in terms that will assure all nations of their basic rights of equality, territorial integrity, and political independence.

Our love of peace must not impose a cowardly silence on our voice and judgment when wanton international wrong is attempted. America has properly joined the family of nations as they meet to consider a tragic international situation. On November 11, we still have hope that the Brussels Conference will not be in vain.

World Christian Community

The most dramatic and effective endeavor to preserve Christian fellowship in the midst of war has been made by the North American Movements of the World's Student Christian Federation. This group has united to sponsor the "Far Eastern Student Emergency Fund," to meet the acute financial needs of students in the Far East, to increase understanding and solidarity among students around the Pacific and to demonstrate the present reality of the World Christian Community. The American committee includes the Japanese secretary of the Japanese Students Christian Association in North America and the Chinese secretary of the Chinese Students Christian Association in North America. The strengthening of this fellowship will include Japanese as well as Chinese, and the aid

Crowded Ways of Life

will go to the students of both nationalities in distress, although obviously the greatest sufferers at the present moment are the Chinese, many of whose great schools have been destroyed and thousands of whom are being moved inland by the Chinese Government to attend school in more protected regions. The raising of this fund is a magnificent expression of Christian fellowship rising above the divisions of war.

Hours of Labor A great battle is looming in Congress. It will be the battle to enact an hours of labor bill that will, it is alleged, decrease unemployment by requiring more men to do the same work. Such is the purpose of the bill. Without passing on the economic merits or demerits of the bill (although a long series of hours of labor laws would seem to indicate that there is economic merit in the proposal), it is important that the debate not descend to the level of prejudice and passion. It is revealing to note how readily Christians echo the sentiments of their business associates instead of leading these associates to a more tolerant and open minded attitude. The Presbyterian Church should not be put in the position of opposing the efforts of labor because many influential Presbyterians prefer to live in an unreformed capitalism. We must not identify the Kingdom of God with any economic system, not even the present one. Let us be fair and try to get all the facts in this complicated field of hours and wage legislation.

The Stock Market On Monday and Tuesday, October 18 and 19, Wall Street had a panic. On Monday, three million shares were sold and the 50 combined stocks averaged by the *New York Times* fell from 99 to 92, when an ordinary day's change would be about two points. On Tuesday, seven million shares were sold and the same stocks fell nearly seven more points, and then, mirabile dictu, they turned around and rose and at the close were selling one point higher that the low of the preceding day. This kind of story does not

make sense. Don Rose, Philadelphia columnist, confided, "Between thee and me, I doubt whether those who play the market know why it goes up or down. After it does, they invent ingenious reasons why it went up or down."

The suspicion will not down that Wall Street machinery can still be used by speculators who have no ends to serve except their own gains. This suspicion is strengthened by the fact that after these speculators were by a new rule of the government (not of the Stock Exchange, be it noted) compelled to put up a margin of 50%, the selling pressure was relaxed and the market rose. Some day people may weary of the exaggerated importance of Wall Street with its senseless ups and downs. Incidentally, can any one give a good Christian reason for being in the market at all, except for investment purposes with stocks paid for in full?

Social Security

The progress that the Federal Government in cooperation with the states has made in setting up the various forms of social security authorized by Congress is truly phenomenal. At the end of September 1937, a total of 34 million account numbers had been issued to applicants for participation in the Federal old-age benefits program. In regard to unemployment compensation, every state now has approved laws protecting workers against total loss of income during involuntary unemployment, the Federal Government paying the cost of administration, and 21 million persons are covered by these laws. In regard to public assistance given by the states with the aid of federal grants, all but one state (Virginia) have approved laws for aid to the needy aged; all but 13 states have such laws for aid of the needy blind; and all but 12 states have such laws for aid of dependent children. In October, 1937, approximately 1,996,200 needy individuals received cash allotments under these approved plans. The government is doing with a mighty hand tasks that are obviously beyond the strength of the churches. But the churches will not fail to recognize that a great civil authority—our own—has heeded the mandate of the Gospel that the strong should bear the infirmities of the weak, and as a consequence America will be a happier home for the aged, the temporarily distressed, the blind, and our most precious charge—the underprivileged children.

Canada's Prime Minister

The Prime Minister of Canada, Mackenzie King, speaking at a luncheon in Toronto, in honor of the American Secretary of State Cordell Hull, addressed himself to the great question whether the teachings of Jesus are adequate for the solution of international problems. He said, "nowhere are we brought more into direct opposition to the doctrine of force than in the teachings of the Prince of Peace. It is for that reason that many men and women have felt that in contending with force in world situations, we have to seek something less visionary and idealistic, something more practical.

"I am not sure that those who feel and think that way have examined the teachings of the Prince of Peace as closely as they might have done. In studying industrial problems, it came as a surprise to discover how wholly applicable to industrial controversy and how practical these principles are. I have since come to believe that, as applied to international strife, they are far from visionary, and not less practical." This is the judgment of the head of the Canadian government. President Roosevelt declared at Chicago, "If civilization is to survive, the principles of the Prince of Peace must be restored." The democratic nations of the world appear to be ready for a regime of peace and justice. What testimony will other governments give to the international efficacy of Christian ideals of peace?

Going Up

The "death by automobile" record of 1937 will go beyond the worst records of previous years. In 1935, according to the National Safety Council, deaths from automobile traffic accidents amounted to 37,000. In 1936, the total was 38,500. For the first nine months of 1937, the total is 28,140! Last year, the greatest increase came in the last two months of the year. It has been conservatively estimated that one-fourth of these automobile accidents are due to liquor. Many students of the problem believe that the liquor influence is much greater. No safety plans seem to be effective. On the railroads, safety plans were not effective until safety appliances were used which were not dependent on human caution. Why not governors on automobiles that would limit the speed at which the driver, drunk or sober, might wish to travel?

The World Calendar

By P. W. Wilson*

CIVILIZATION is suffering from wars and rumors of war. Peace also mobilizes her forces and wins her victories, frequently unheralded but of a permanent benefit to mankind. The movement in favor of Calendar Reform is of interest to many of us, not only because of its importance to finance and industry, though that is obvious, but because the calendar ought to be an expression of good will by people of all religions, races and nations.

The movement is emerging once for all out of the uncertainties of pioneering propaganda, and it is to be appraised henceforth in terms of constructive statesmanship. Two aims are included in the program of advance. First, there should be one calendar for the general use of mankind. Secondly, this calendar should be the best that the mind of man can devise.

The first of these aims is substantially achieved, and with a rapidity that is astonishing. For thousands of years there have been numerous calendars. Hindu and Moslem in India, traditional calendars in China and Japan, the Mohammedan calendar in Turkey. All of these calendars with their lunar complications have militated in modern times against the adoption of a solar calendar based upon the simplicity of the sun. All of these calendars are either abandoned for general use or are regarded as progressively obsolescent. East and West accept the existing Gregorian calendar and so declare that only an international calendar can be permanent in the modern world.

Within Christendom we see a similar revolution in the measurement of time. The Eastern Orthodox churches had refused to surrender the Julian Calendar or Old Style and submit to the New Style authorized by Pope Gregory XIII. This situation is virtually at an end. Russia and Greece differ widely in their

* Formerly member of the House of Commons, London correspondent of *New York Times*, author of "The Romance of the Calendar." The World Calendar discussed by Mr. Wilson consists of twelve months, the first month of each quarter to begin on a Sunday and have thirty-one days, the next two months having thirty days, each quarter thus being equal, with a Year-End Day inserted between December 30 and January 1, and in leap years, a Leap Year Day being inserted between June 30 and July 1.

ideologies. But, like Eastern Europe as a whole, they have arrived at the same decision to accept the Gregorian Calendar which the world as a whole is using.

One conclusion leads to another. The necessity for a world calendar and its use throughout the world means that imperfections ought to be eliminated. We cannot expect the Chinese and other great populations now facing the future to be content forever with a calendar that is so changeable and with irregularities of half years, quarters and months which have no meaning, even in tradition, outside the old confines of the Roman Empire. The reform of the calendar is rendered inevitable not only by the accumulating use of the calendar throughout the world, but by a calendar that meets more adequately modern needs.

Numerous adjustments of the Gregorian Calendar have been brought forward, discussed from every point of view and subjected to critical analysis. Out of the medley of suggestion and argument, one proposal—The World Calendar—has survived the others. It is the only proposal now receiving serious attention, nor does there seem to be any likelihood that, in years to come, any other proposal will take its place. The question is no longer which is the most perfect of proposed calendars. The question is whether the most perfect of these calendars, having been selected, shall be added to the benefits of mankind.

International legislation is a cumbrous process. Misunderstandings arise and have to be allayed by friendly explanation. In the case of the calendar, the process is further complicated by a consideration of traditional and ecclesiastical importance. For thousands of years, the calendar, whatever form it has assumed, has been among the responsibilities of organized religion. It has been enshrined within temples, churches, mosques and synagogues, and this is true of the comparatively modern calendar with which our present generation has to deal. The Julian Calendar, known as Old Style, was arranged according to scientific advice by Julius Caesar as Pontifex Maximus. The revision of this Calendar, known as New Style, is named after Pope Gregory XIII who included the title of Pontifex Maximus among his ecclesiastical dignities.

This background cannot be ignored, especially at a time when the world is much concerned over the relations between church

and state—the spiritual and secular organizations of society. In the reform of the calendar both of these authorities are involved.

It is thus encouraging to realize the attitude of leading religions to The World Calendar. Within historic Christendom, the position of the Roman Catholic Church is that the proposed changes though challenging tradition do not transgress any matter of faith. The reforms have won a remarkable measure of approval in the Eastern Orthodox and Anglican Churches, and in the Protestant Churches as a whole. On Sabbatarian grounds the Seventh Day Adventists and more conservative Jewish leaders have still to be convinced.

The acquiescence of Asia in the existing Gregorian Calendar is a *fait accompli*. Asia has thus every reason to welcome improvements in the Gregorian Calendar—the twelve adjusted months, the equal quarters and the perpetual year. Whatever the Western World achieves will be of advantage to the world as a whole.

There are many ways in which a given end may be achieved. Two principles may be stated. First, The World Calendar, however it comes to be adopted, must be approved by the civil authority, either the League of Nations or a group of nations if the League delays action. Secondly, the fixing of Easter and all other arrangements for religious observance fall within the undisputed province of the churches. Thus the prerogative of spiritual authorities to deal with the ecclesiastical almanac is respected.

Among the spiritual authorities within Christendom, there is a remarkable measure of agreement over the fixing of Easter. It cannot be made too plain, however, that The World Calendar can be adopted for civil and ecclesiastical use without prejudice to the fixing of Easter or any other arrangement of the ecclesiastical year which may be deemed advisable by the churches.

There is today a great opportunity for using calendar reform as an avenue to reconciliation. Let the churches tread the same path of progress to the same useful end. Let the nations also tread this path. It will then be apparent that religion and citizenship are not of necessity opposed but are able to cooperate in a field where occasions of embitterment need not arise.

Peace Books of the Year

By Miriam Levering *

IN CHOOSING books of the year for the peace worker's bookshelf, "The Tragic Fallacy" by Mauritz A. Hallgren deserves first place. The writer holds that militarism and war destroy democracy. The struggle of American democracy against a steadily encroaching militarism, with its culmination, should war come, in military dictatorship, is described in careful detail.

In dedicating their book, "War Madness," to the members of the Munitions Committee "who have . . . helped to revive the faith of man in possibility of remaining alive and free," Stephen and Joan Raushenbush have touched the heart of their conclusions from the Committee's studies: that war always works against democracy. This is no book to stay on your bookshelf. Its amazing facts and fundamental conclusions are all too pertinent to a time when "war for democracy" is being cried again. To these the new Headline Book, "Billions for Defense" adds an excellent budget of facts and figures to the case for a new national defense policy.

How Japanese democracy has been frustrated by the growth of militarism, is told, mainly in terms of the social and political organization of Japan, in "Militarism and Foreign Policy in Japan," by Eric Causton. On American foreign policy in the present crisis, Foster Rhea Dulles' new book, "Forty Years of American-Japanese Relations," is important reading. It points out, among other things: that unless America is willing to fight in Asia, interference has repeatedly served to disappoint China, and anger Japan; that the Nine-Power Treaty was designed to maintain equal opportunity for the commerce and industry of all nations rather than to protect China; and that the treaty was a diplomatic defeat for Japan, certain to be reversed by that country.

While there is no one-book short cut to an understanding of the Far East crisis, Gregor Bienstock's "The Struggle for the Pacific," and Hessel Tiltman's "The Far East Comes Nearer" view it as a three cornered struggle of Japan and Russia (especially) and Great Britain for domination of Asia. Tiltman calls for a new

* Of the staff of The National Council for Prevention of War, Washington, D.C.

Pacific conference, "not to sit in judgment upon Japan but to examine the problems arising out of upsetting the status quo in the Pacific and the vital needs of the Japanese Empire."

The books of this year have reflected the growing importance of "peaceful change" as a method of dealing with the fundamental economic and political maladjustments of the world which breed wars. The basic problems of this method are presented in popular style in a Headline Book, "Peaceful Change." This book was prepared by the Foreign Policy Association for the current Economics and Peace Campaign of the National Peace Conference.

Eugene Staley's "Raw Materials in Peace and War," a brilliant study made for the International Studies Conference held in Paris in June, 1937, is most readable and is moreover a "must" book for the less casual student of world problems.

In "Peaceful Change, An International Problem," a group of British economists have stated the requirements for that process in terms of actual problems,—historical, legal, territorial, and economic, while "The I.L.O.: The Unregarded Revolution," is Kathleen Gibberd's enthusiastic story of the International Labor Organization as an instrument of "peaceful change."

Last, but by no means least, is "The Source of Civilization" by Gerald Heard, the brilliant English pacifist. He validates, in terms of the development of the primates and of man, our belief in the futility of violence and our faith in the peaceful ways of change. His studies deny that "the survival of the fittest," physically, is the law of evolution, but the survival of the most sensitive, most aware, most capable of adaptation and change. His is a challenging thesis.

THE TRAGIC FALLACY, Mauritz A. Hallgren. Knopf, N. Y., 1937. $4.00.

WAR MADNESS, Stephen and Joan Raushenbush. National Home Library Foundation, Washington, D. C. 1937. 25 cents.

BILLIONS FOR DEFENSE, Wm. T. Stone and R. A. Goslin. Foreign Policy Association, 8 West 40th St., N. Y., 1937. 25 cents.

MILITARISM AND FOREIGN POLICY IN JAPAN, *Eric Causton,* Allen and Unwin. London. 1936. 7s 6d.

FORTY YEARS OF AMERICAN-JAPANESE RELATIONS, Foster Rhea Dulles, Appleton, N. Y., 1937. $3.00.

THE STRUGGLE FOR THE PACIFIC, Gregor Bienstock. Macmillan, N. Y., 1937. $4.00.

THE FAR EAST COMES NEARER, Hessel Tiltman, Lippincott, Phila., 1937. $3.00.

PEACEFUL CHANGE, THE ALTERNATIVE TO WAR, National Peace Conference, 8 W. 40th St., N. Y., 1937. 10 cents.

RAW MATERIALS IN PEACE AND WAR, Eugene Staley, Council on Foreign Relations, N. Y., 1937. $3.00.

PEACEFUL CHANGE, AN INTERNATIONAL PROBLEM, Macmillan, N. Y., 1937. $2.50.

THE I.L.O.: THE UNREGARDED REVOLUTION, Kathleen Gibberd, London, Manning C. Dent, 1937. 2/6d.

THE SOURCE OF CIVILIZATION, Gerald Heard, Harper, N. Y., 1937. $3.50.

Book Review

Luke, First Century Christian, by Graham Chambers Hunter, Harper and Brothers, New York, 1937. $2.00.

To read this book is an experience interesting and surprising. Muriel Lester writes, "To make the acquaintance of his hero, Luke, in these pages, is a singular delight. . . . He (the author) seems to have made personal acquaintance with the friends and early followers of Jesus. In his pages we get to know them too." There have been endless books written on the history, purpose and message of the "Gospel According to Luke," and "The Book of the Acts," but little attention has been given to the writer of them,—poet, historian, physician, untiring friend, unconquerable Christian. Of him Mr. Hunter says, "It was a great day when this man became a Christian, with his inquiring mind, his sense of wonder, his radiant humor and joy, his sympathy for foreigners, for women, for the common people, and for slaves. No ordinary movement could have won him so completely. His conversion was another of the notable triumphs of the spirit of Jesus."

So one follows this little known Greek physician through his boyhood, his meeting with followers of the Way, his study of medicine, his amazing "social passion and discernment" and his complete and self-denying devotion to Jesus and His Way.

To this reviewer there is in this book a warmth of feeling, a penetration of insight, a sense of drama which give to both characters and events a vivid and contemporary quality. The social message is clear; the challenge unmistakable.—E. G. R.

Current Films

The estimates of films reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Victoria, the Great (Anna Neagle, Anton Walbrook) (RKO) A moving, impressive and absorbing human and historical document, produced in England and finely acted. Miss Neagle notable. Masterly portrayal of Victoria's character, life and highlights of her memorable reign. A fine and significant film.
For A: **Outstanding** For Y: **Excellent** For C: **Very good**

Heidi (Shirley Temple, Jean Hersholt, A. Treacher) (Fox) The famous child story beautifully produced, directed, acted and mounted. Shirley delights as the little orphan, and appealing humor lightens the melodramatic action which unfortunately becomes too harrowing in final scenes for oversensitive children.
For A: **Good** For Y: **Very good** For C: Total effect good

Hoosier Schoolboy, The (Mickey Rooney, Anne Nagel) (Monogram) Simple little story of touching human appeal. Mickey excellent as loyal, misunderstood lad, helped by the understanding sympathy of fine teacher. Good family picture, but scene of truck smash-up may prove exciting to sensitive children.
For A: **Good** For Y: **Good** For C: Good but mature

Doctor Syn (George Arliss, Jno. Loder) (Gau-Brit) Strong, colorful, skilfully done adventure film of 18th Century England and smuggling days, made plausible by good acting. Notable atmosphere, settings, characterizations. One extremely frightful role and some harrowing action, but whole entertaining.
For A: **Very good of kind** For Y: Strong For C: Too strong

Golen, The (Harry Bauer & foreign cast) (Metropolis) Grim, finely-acted, artistic production, overcrowded with incident, based on medieval legend about monstrous statue, given life, and saving Jews from persecution of mad King Rudolph II, vividly portrayed by Bauer. French and Hebrew dialogue, English titles.
For A: **Very good of kind** For Y: Strong, exciting For C: No

Over the Goal (June Travis, Wm. Hopper) (First Nat'l) Elementary, fairly pleasing football yarn. Some appealing human action and humor, interspersed with mild villainy seeking to keep star player out of crucial game. He arrives, of course, in time to win game in spectacular fashion.
For A: Perhaps For Y: **Good** For C: Fairly good

Renfrew of the Royal Mounted (Jas. Newill, Carol Hughes) (Grand Nat'l) Lively picture with lovely outdoor backgrounds and pleasant singing by Newill as the "Mountie" who uncovers a gang of counterfeiters smuggling across the border. Some hokum but will probably appeal to boys.
For A: Elementary For Y: Fair For C: Perhaps

Hot Water (Jed Prouty, Spring Byington) (Fox) Pleasing addition to the Jones Family series, realistic in characters, incidents and family life. Mr. Jones is elected mayor on the reform ticket after exposing crookedness of his opponent with aid of his two boys. Wholesome family entertainment.
For A: Fair For Y: **Good** For C: **Good**

It's Love I'm After (Leslie Howard, B. Davis) (Warner) Delightful, gay satiric comedy, expertly directed, acted. Clever dialogue, brisk tempo, and very amusing situations as actor-hero tries to disillusion infatuated debutante who brazenly pursues him, and almost loses his leading lady, whom he really loves.
For A: **Very entertaining** For Y: Sophisticated For C: No

Merry-Go-Round of 1938 (Lahr, Savo, Auer, et al.) (Univ.) Crazy, hilarious stuff made thoroughly funny by able performers and direction. Substantial, human story of vaudeville quartette's devotion to their adopted daughter, deftly interwoven with good comedy acts and song numbers. Clean fun.
For A: **Very good of kind** For Y: **Very good of kind** For C: Prob. amus.

Reference Materials

*Contains good Reference List.
†Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
*Christian Education and the Alcohol Problem—10 cents.
Liquor Control—10 cents.
Youth Action on the Liquor Problem—A guide to personal and group action—15 cents.
The Value of Temperance—A leaflet for general distribution. 2 cents each, 50 cents a hundred.
*Juniors Explore the Alcohol Problem—Elsie G. Rodgers. A five-period unit for Junior societies and clubs. 30 cents.
Stand Fast—Be Strong—A worship service. 12 or more copies, 1 cent each.
My Temperance Declaration—(A card to be signed). 2 cents each, 75 cents a hundred.
The Church and the Alcohol Problem—A bibliography. Free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose—(A card to be signed). 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.
Better Motion Pictures—A Discussion Course—25 cents.

Peace

Peace—In These Times. A worship and discussion unit. (New) 25 cents.
"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. 25 cents each. Leader's Kit, including text, 50 cents.
*Program Suggestions for World Peace—10 cents.
Let us Build Peace (New), Beyond Remembrance, The Will to Peace, Thy Will. . . . On Earth,—Worship Services. 2 cents each, 12 or more copies 1 cent each.
Services of Worship for World Understanding and Peace—15 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.
The Church and International Peace—A Bibliography. Free.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Sabbath Observance

The Sabbath—For Man—by Eliot Porter and A. C. Wickenden. A study unit—15 cents.

Community Problems

The Church in Its Community—The Community emphasis made effective through church, presbytery, and synod coöperation. Single copy free.
Thy Will . . . on Earth—A service of worship for use in church and community groups. Single copy free; 25 cents a hundred.
Is Our Community Christian?—A discussion outline. Single copy free.
The Church and the Community—A bibliography. Free.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage). Young People's Elective. Teacher's and Student's edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's edition 20 cents; Pupil's edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. 10 cents.

Economic and Industrial Relationships

Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Report of Standing Committee on Social Welfare, 1937. Free.
*The Religious Foundation for Social Education and Action—by John C. Bennett. A pamphlet. (New) 10 cents.
*Man—Slave or Free?—by Harold McA. Robinson. A pamphlet. (New) 10 cents.
The Church and Society—An introductory worship and discussion unit. (New) 25 cents.
Churches in Social Action—Why and How, 10 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
The Church and Social and Economic Issues Bibliography. Free.

Presbyterian Book Stores

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue
Pittsburgh: Granite Building
Chicago: 216 S. Wabash Ave.
San Francisco: 234 McAllister St.
Minneapolis: 1040 Plymouth Building